/75 cont./

868 162. Practical teaching. My dear interlocutor can well understand that the Indians, without setting up a pedagogical chair and a group of educators, do educate and teach their children practically. Their children, in turn, through the natural instinct for imitation, tend to copy what they see in their parents.

857 And, as we imagined, male children practice the handling of their miniature bows and accompany their elders on hunts, and show the aggressiveness and bravery appropriate to their sex, even though it may only be "killing" little pieces of sticks or stones in little improvised hammocks, making little clay cakes like cassava cakes, etc.

867 163. Oral teaching. The other teaching, oral and in-
577 tentional, is very much rarer than among us; however, I have
538 gathered in this regard some data of the old people who, obliged more than they may wish to lead a sedentary life, give their advice to the young people. In the tales which, as has often been said, form the native oral literature, the defects of gluttony, lack of personal cleanliness, carelessness in the face of what is strange and unknown, conjugal infidelity and other sexual vices, lack of love for children, etc., are all ridiculed.

538 It is clear, however, that their morality does not attain
577 the perfection of the Gospel and that frequently in the earliest
864 legendary narrations the spirit of revenge and the refinement of torture of victims is taught; there also occur in these stories sexual scenes which are extremely crude, without their taking any care about telling them in the presence of little children, who acquire a very precocious knowledge and perhaps even a very premature initiation. In this particular they evidently have a rather blunted feeling of morality.

776 164. The bogeyman. In childhood, recourse is frequently
861 taken to the deceit of the enek ("bug" or "funny little fellow"), which is our coco /"bogeyman"/, so that the children will not go far away, so that they will not cry, so that they will obey, etc. They use, thus, the stimulus of fear. Among other threats